**Dateline November 15, 1960**

**The Defense Department is reportedly** planning to double expenditures for gas and germ warfare weapons during the next few years.

Plans for the accelerated program have gone ahead despite a recent policy statement by the National Security Council which indicates disfavor with proposed uses of chemical and bacteriological weapons.

The department is expected to seek an increase of $6 million in its research and development outlays when Congress convenes in January.

Both the Air Force and the Navy are cooperating with the Army in the accelerated program. For some time, the Army has believed that chemical weapons could be used in taking an objective without destroying it.

Earlier this year the Department of Defense advised against the adoption by Congress of H. Con. Res. 433 which would have declared that the United States would never be the first to use chemical, biological or radiological warfare weapons. The department reported that it saw no reason why biological and chemical weapons should be singled out for such a special declaration.

Asserting that "similar declarations might apply with equal pertinency across the entire weapons spectrum," the department said that effective controls on these weapons, as in the case of others, "may have to await international agreements with necessary safeguards."

**Sen. Warren G. Magnuson (D-**Wash.) has announced that he will introduce legislation to make broadcast debates by major candidates for national office permanently possible. The 1960 debates between the presidential candidates were made possible by a law temporarily lifting equal time requirements. Senator Magnuson is chairman of the Senate Interstate

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# CONCERN

a service of the
GENERAL BOARD OF CHRISTIAN SOCIAL CONCERNS
OF THE METHODIST CHURCH
- Division of Temperance and General Welfare
- Division of Peace and World Order
- Division of Human Relations and Economic Affairs

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# Sit-in resolution legal says Methodist Judicial Council

The "sit-in" resolution of the 1960 Methodist General Conference does not violate the church's constitution.

So says the Judicial Council of The Methodist Church unanimously.

In Denver last May, the quadrennial General Conference passed a resolution commending peaceful "sit-in" demonstrations against racial segregation. The statement praised par-

ticipants for the "dignified, non-violent manner in which they have conducted themselves." It passed by a large majority.

However, the conference action was later challenged from the floor as not being in accordance with the Methodist Constitution. The statement was referred to Methodism's "Supreme Court" of nine men called the Judicial Council. This group is charged with the interpretation of the church's constitution.

Meeting in New York City early this month, the council ruled unanimously that the General Conference had acted legally.

## Council ruling

Those opposing the resolution and questioning its legality hinged their case on paragraph 87 of the Methodist *Discipline* which states that "It is the duty of all Christians, and especially Christian ministers, to observe and obey the laws and commands of the governing or supreme authority of the country of which they are citizens. . . ."

But the *Discipline* also carries a footnote on a former decision by the Judicial Council, indicating that this paragraph is interpretation only and is not a part of the Methodist Constitution.

The council therefore ruled that the General Conference was within its rights and operating within the framework of the Methodist Constitution when it adopted the sit-in resolution.

The council also pointed out that the resolution itself is not a constitutional matter, but an expression of opinion by the General Conference. Its passage does not in any way alter the Methodist Constitution of the General Rules of the church.

Here is the resolution in full:

## Sit-in movement

We regret that many citizens of our country are denied basic human rights. The recent wave of sit-in demonstrations and picketing at lunch counters has reminded us of such denials.

We commend participating students for the dignified, non-violent manner in which they have conducted themselves. We further commend the good professional performance of police forces which have prevented chaos in those cities where the demonstrations have occurred. Should such demonstrations continue, we hope that they will be carried out in a similar manner. Demonstrations must be seen as a means of awakening community conscience and not as a goal in themselves. Economic sanctions of any kind should be viewed as a last resort when attempts at negotiation fail.

Students should be free to exercise their personal Christian responsibilities. Methodist institutions should not penalize students who do so.

All of us must recognize that the dimensions of social change are tremendous. We view the present action by students as a challenge to community responsibility—a challenge to accept Negroes in their respective communities on terms of dignity.

# The Church and inflation

The church has, through the National Council of Churches, in the denominations and especially through the Division of Human Relations and Economic Affairs of the General Board of Christian Social Concerns of The Methodist Church, taken a very hard look at the inflationary threat to the stability of our economy. Here are some up-to-date facts on how big a slice inflation cuts from the bread-winners income:

An income of $26,030 today is no better than $10,000 was in 1939.

If a married man with a couple of children made $5,000 in 1939, he had something to show for it.

To be precise he had $4,941 to spend. And that was after he had shelled out $59 for income and social security taxes. But today—21 years later—the same person would have to rake in $12,307 in a year just to equal that $4,941 in purchasing power, according to the National Industrial Conference board.

Why?

Well, for one thing, says the board, income and social security taxes on the $12,307 would gobble up $1,877. But the biggest bite would be $5,489 that goes to inflation.

That amount, says the board, is the amount that inflation has cut from Mr. America's purchasing power.

A $3,000-a-year man of 1939 would have to earn $7,155 today just to break even in terms of purchasing power. In 1939 he paid out $30 in taxes and brought the balance home.

Today his taxes are $885 and inflation slices $3,300 from his purchasing power.

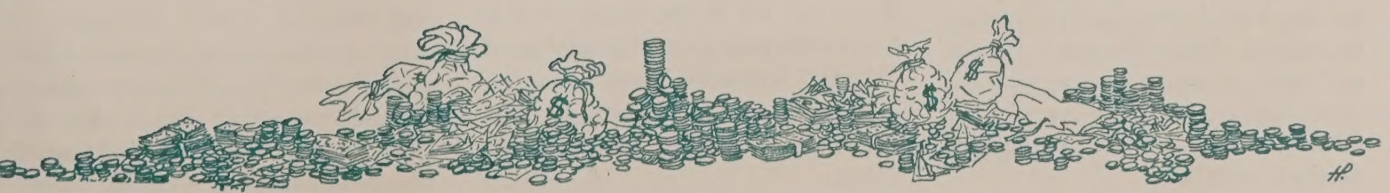
Way down the economic scale—if you made $1,500 a year in 1939, you'd have to make more than twice as much—$3,323—to equal that spending power today.

If you were in the $100,000-a-year bracket back in 1939, you'd have to make nearly four times that amount ($379,636) to have the same purchasing power.

Other 1939 incomes and the amount you'd have to earn today to equal that purchasing power: $10,000 in 1939—$26,030 today; $25,000 in 1939—$77,415 today; $50,000 in 1939—$173,093 today.

The board says all of its income and social security tax figures were computed for a married couple with two children.

No allowance was made for other taxes—state, local or Federal.



## Distillers pleased with holiday prospects

The United States liquor industry is reported to be in high spirits as it looks toward the holiday season.

The sales picture is bright according to leading spokesmen for the business despite some "soft spots" in the economy. Reasons advanced for the optimism are continued high employment and wages, increased liquor sales thus far this year, and improved packaging and advertising techniques.

Just how rosy a Christmas the industry is contemplating is revealed by Thomas J. Donovan, president of the Licensed Beverage Industries, incorporated, public relations and propaganda arm of the business. Donovan expects liquor sales in the fourth quarter to top 72,489,000 gallons, about 20 million gallons above the average for each of the first three quarters.

### Holiday boom

If Christmas holiday sales boom as expected, the year's total will reach about 230 million gallons—the second highest volume since Repeal. In the immediate post-war year of 1946, volume reached 232 million gallons.

Representative of the optimism which has buoyed the industry is a statement by Ross Corbit, president of Hiram Walker, incorporated. Corbit told a press conference that while there might be "soft spots" in the general economy, there appeared to be nothing but "fair weather and sunny skies" ahead for the liquor industry.

Victor A. Fischel, president of the House of Seagram, incorporated, concurs. The liquor industry's prospects for the fourth quarter are excellent, he says, and he cites this year's special holiday packaging as the reason for his high hopes. The packaging, he says, so vital to the year's results, is "more attractive, more sophisticated and more competitive with all other popular gift items than in any previous year."

### Record season

Anticipating a record-breaking holiday season, Schenley Distillers company is spending more than $10 million on packaging, advertising and promotion of its line. A company spokesman predicts that American consumers "will spend a record *$5 billion* on distilled spirits this year."

Glenmore Distillers will have as part of its holiday line a music box containing a fifth of bourbon, two gold-rimmed glasses and a jigger. When the lid of the music box is lifted one can hear the strains of "My Old Kentucky Home."

And so we move, once again, into that season celebrating the birth of Christ.

# Methodists say "No thank you"

The 1960 Commitment observance can become a hinge of Methodist history. It can be the doorway to vital decisions that will influence American cultural patterns for better or worse in this decade of destiny.

The General Conference has said that "alcoholic indulgence—contributes to the public disorder, crime and moral deviation now threatening the welfare of the nation and the life of the church. It keeps alive the alcohol industry with its insidious influence on social life and public affairs."

At a time when the advertising of alcoholic beverages and of social pressures to drink have been greatly accelerated, Christians need to strengthen their witness at this point of social concern.

### Total abstinence

"Because the church seeks to lead believing souls into fullness of life in Christ, our appeal is for total abstinence from all uses of intoxicants. Methodists in refusing alcoholic beverages should regard this as an essential part of their witness to the faith they profess and as evidence of loyalty to the highest. The practice of total abstinence should also be thought of by Methodists as a matter of stewardship concern for our brothers, for the inevitable influence of personal life imposes a solemn responsibility on each one."

Commitment Day materials this year should inspire a fresh and vibrant approach to the problem of social drinking. Careful programing and preparation through all of the organizations of the church should bring our people into the Dec. 4 observance with new understandings of the problem and willingness to apply the remedy.

### Inspire to Commitment

The materials are designed to inspire action as a natural and necessary outgrowth of inspiration to share with others the satisfactions that come from our commitment to abstinence as a part of better Christian living.

We are to move beyond personal commitment to social involvement. As "our brother's brother" we have extraordinary ethical responsibilities. Many of our neighbors simply do not know the truth about alcohol. Some of them do not understand our reasons for abstinence.

Most of them, I believe, are looking for an escape from the "necessity" of using or serving alcoholic beverages. Unostentatious Methodists can be most persuasive and winsome in their witness for the alcohol-free way of life. There is a way in which we may graciously say, "No thank you."

Methodist convictions can be so courteously communicated that the preference for non-alcoholic beverages could become contagious in the society we are expected to influence for good.

Unless we learn and practice the skills of Christian sobriety, the growing pressures to drink in the morning, afternoon and night will all too quickly demoralize American community life.

By a vigorous and virtuous response to the Commitment challenge, Methodists can help an anxious public to move away from alcohol toward Christian maturity.—C. R. H.

# Unity through music

On Oct. 24, the member states of the United Nations ceased for a time to debate colonialism and disarmament and gave united support to a musical smorgasbord. It was the 15th birthday of the UN.

The first part of the program originated in Geneva, where the Orchestre de la Suisse Romande played a composition by Bach. The second part came from Paris under the direction of UNESCO. The third part was played by the NHK Symphony Orchestra of Tokyo. The fourth part, Beethoven's Ninth Symphony, was presented in the General Assembly hall of the UN in New York.

The front part of the hall was made into a platform for orchestra and choir. The name plates on the desks of the delegations were removed. There was, for a few hours, no line of distinction between East and West, North or South, Iceland or Chad.

The Philadelphia Orchestra and Temple University choir combined not only to give exceptionally good music but to reflect the oneness of the human race. The 200 members of the choir were dressed in scarlet robes with white collars and large sleeves lined with white. The youth represented every shade and hue of the colors which God has given to man.

The chorus was followed by soloists representing various races and nations (as may be noted by the names): Gloria Davy, soprano; Elena Nikolaidi, mezzo-soprano; Jon Vickers, tenor, and Yikwei sze, bass baritone.

This UN birthday program in four parts was heard by direct broadcast in Argentina, Austria, Belgium, Canada, Czechoslovakia, France, Germany, Ireland, Italy, Mexico, Netherlands, Poland, Romania, Sweden, Switzerland, United Kingdom, United States, Yugoslavia, and by deferred broadcast in Denmark, Finland and the Soviet Union.

By transcription, it was relayed to 58 other member states and trust territories.

*Put Christianity to work*

# Church should speak out, act on social issues

*by Lee A. Ranck, Washington Area, Methodist Information*

Over 400 ministers and lay people from the Baltimore Conference concluded a Human Relations Conference in Washington, D. C. with the urgent expression that the church must find ways to put Christianity to work on the issues of race, government, morals, economics, and family and community life.

After two days of discussion and four addresses by Protestant leaders, representatives of seven work groups which the delegates attended throughout the conference reported serious concern about social problems, desire for action, need for guidance, and a feeling of frustration at the church's evasion of controversial issues.

This theme — the need for the church to speak out and act on social issues — ran throughout the conference, and was emphasized by the four conference addresses.

### Church responsibility

Dr. Edwin T. Dahlberg, president of the National Council of Churches, said that "it is the responsibility of the church to speak out on the urgent moral and spiritual issues of our time." He stressed the need for church witness and action on the racial, international and ecumenical frontiers.

"The greatest denial of our Christian witness both at home and abroad is our treatment of the colored races," Dr. Dahlberg said. He told how Prime Minister Nkrumah of Ghana, when a college student in the United States, asked for a drink of water at a lunch counter and was told by a contemptuous waiter that there was a spittoon in the corridor.

"Little did this waiter realize," Dr. Dahlberg said, "that there stood before him a young man who was destined to become the prime minister of a new and powerful nation in Africa, and that both the Western and the Communist nations would be assiduously courting his cooperation in the cold war."

### International relations

Turning to international relations, he characterized the present armament race as a "war of man against God, in which man is reducing his very nature to the level of the obscene."

"If we would take one tenth of the $40 billion we now spend every year for bigger armament programs and divert it to an intelligent program of technical assistance, economic aid, agricultural development, education and medical care, we could be occupying a far greater position of national strength than we are," he said.

Dr. Dahlberg noted a growing cooperative Christianity, and called for a free exchange of ideas and provocative thinking. He told the delegates that "this is no time for religious isolationism."

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The theme continued when Bishop John Wesley Lord, bishop of the Washington Area, declared that it is the business of the church to take part in the issues of race, industrial relations, politics and world peace. He told the conference that the church must not only be interested in such social problems, but must often be the initiator of concern about these problems.

"It is in just such issues that the church must stand as interpreter and guide to righteous moral conduct and behavior on the part of all involved," he said.

Noting that the overriding concern of all people today is for world peace, the bishop said that suggestions have been made for calling international conferences sponsored by the church in an attempt to bring together representatives of opposing groups.

"Churchmen from Communist nations would come to the West and churchmen from the West would go to Communist nations," he explained. "The Methodist Church would serve as a catalytic agent in setting up such conferences. Only to those who have no imagination is such a proposal unrealistic."

During his address, Bishop Lord also: (1) declared that there is no place in The Methodist Church for racial discrimination or enforced segregation; (2) said that church condemnation of secular forces in society may cut Christians off from valuable allies "who could assist and not hinder us in the total task of human redemption"; (3) noted that "by and large labor has written off the church and fails to take seriously what we say or do"; (4) attacked many current alcoholic beverage controls as a violation of the expressed intention of alcohol legislation, and called for "radical changes both in Federal and state legislation."

### Democracy survival

Dr. Liston Pope, dean of Yale Divinity School and keynote speaker for the conference said that there is still much that Christians can do in the areas of polticial freedom and human relations. He called race relations "our greatest failure." Dr. Pope told the delegates that the survival of American democracy depends on its loyalty to central values, and said that "the amazing thing in the world of 1960 is that the Western world has not yet realized where its

true strength lies—in the high religious perspective of its heritage."

A fourth conference speaker, Dr. Lowell B. Hazzard, professor of Old Testament at Wesley Theological Seminary, Washington, D. C., called Jesus the most practical teacher of human relations and the Bible the best textbook. He pointed out that in spite of large church memberships, a great number of conversions to Christianity, or increased stewardship, God is not pleased with church members who don't follow Biblical teachings.

In the discussion groups—the heart of the conference—delegates tackled the problems of the inner city, national government, changing family, economy and town and country, moral confusion, and the racial crisis.

Problems which received the most attention in the work groups included: (1) the mobility of the inner city population; (2) the lack of knowledge about the UN; (3) the loss of moral authority in the home; (4) the methods by which the church can more adequately express its concern about moral confusion; (5) the effects of automation; (6) the growing number of aged persons; (7) the need for methods to achieve local church integration; (8) the disparity between pronouncements and action by the church; (9) the necessity for methods to implement the General Conference action to bring conferences and local churches closer to an inclusive church.

### Local church action

Suggestions for possible local church action on social problems included: (1) human relations discussions such as this one at the local church level; (2) periphery churches might contribute to and share leadership with the churches facing inner city problems; (3) churches might set up more programs to assist parents in the guidance of children; (4) the Baltimore Conference of the Washington Area and the Washington Conference of the Baltimore Area (Central Jurisdiction) might explore the possibility of having all the churches within the bounds of the Baltimore Conference included in one annual conference.

This final suggestion came in the form of a recommendation from a work group made up of leaders of the Baltimore and Washington Conferences. Discussion in that group centered on the possibility of and the problems involved in a formation of an inclusive church by these two conferences.

"Fumbling at first, but a growing agreement that this was a worthwhile thing to be doing," was the way that Dr. Haskell M. Miller, professor of social ethics at Wesley Theological Seminary and one of the conference leaders, summed up the sessions.

"If we aren't willing to follow through, we may make the Baltimore Conference worse off than before," he told the delegates. "But this can be a solid undergirding for whatever action the Baltimore Annual Conference may take."

# Facts about Methodists

Methodists may be in danger of becoming an "upper class" church, a Florida Southern College professor believes.

"Indications point to a lessening of social concern in our church and a tendency to substitute the giving of money for evangelistic zeal," Dr. Charles M. Laymon, new head of the college's religion department, told a group of Methodist laymen.

"The full answer has not yet been written," he said, "and when it is it will be largely by laymen."

Laymon, former editor of adult church school publications at the Methodist Board of Education, Nashville, Tenn., gave these figures from a recent survey conducted by the Boston University School of Theology:

Methodists make more money, have fewer divorces and live longer than the general population.

The median family income of Methodists is $5,329 annually compared to $4,687 for all families in the United States.

One Methodist in 100 is divorced compared to two per cent of the total population.

Percentage of Methodists 75 years of age and older is more than 40 per cent higher than all U.S. citizens.

Methodists show a preponderance of professional men and women in relation to the country as a whole and a low proportion of unskilled workers.

From 1950 to 1958 The Methodist Church gained only 8.5 per cent in membership while the total population increased 15.5 per cent.

# Liquor by the drink to be considered

A study of the fiscal merits of "liquor by the drink" for the state was authorized by a special session of the West Virginia legislature.

The law makers action represented the first official recognition given the issue. The study is to be conducted by a special committee for this purpose to determine how much revenue the state could expect by legalizing bar liquor sales.

The committee is asked to try to determine how much revenue the state now loses as a result of illegal liquor sales and to undertake an appraisal of public sentiment as to a state-wide referendum on legalizing bar sales.

### Liquor by the drink

In a previous session of the legislature a year ago, members of the legislature defeated proposals to call for a state-wide referendum on the issue or to vote for "liquor by the drink." Similar measures have been defeated in Iowa and Virginia within the last two years.

Although the fiscal merits of liquor by the drink were those specified to be given most attention by this special study, it is hoped that the study will not be limited completely to this. Since studies in Massachusetts and California in past years have already indicated that anywhere from $4 to $7.50 is paid out by citizens of a state for alcohol related cost for every dollar paid in by taxes. This kind of consideration should also be kept in mind by the West Virginia legislative committee.

Any state considering changing its liquor laws should look long and hard at any plans to increase the availability of alcoholic beverages to its citizens. Studies of various states in the United States indicate that there is a definite relationship between the availability and attractiveness of alcoholic beverages to the consumption and consequent problems related to drinking. The states that have the highest rates of alcoholism are the states that have the highest rates of consumption in general.

### No where but up

It is sometimes stated that an alcoholic has to hit the bottom before he can be helped. It has been seen that the "bottom" can be raised by understanding friends and counselors.

Apparently the problem of alcoholism, alcohol related traffic accidents and other problems have to hit their lowest ebb before we Americans begin to seek adequate solutions. With 5,015,000 alcoholics in our country, however, it appears that this is about as close to bottom as we ought to want to be. Our concern now in every state should be to seek to move upward. Therefore, any plans to make alcoholic beverages more available to potential alcoholics should be curtailed and rather concerted efforts made to make hard drinks less and less available and less attractive as a social beverage.—J.R.R.

# American bases on foreign soil—liability or asset?

"Most of the newspaper comment which I have seen, and I have seen a good deal in the course of my travels, reports the action of the majority of the British Labor Party conference on the subject of American bases on British soil in terms of the foolishness of the advocates of nuclear disarmament in Britain, the magnitude and consequences of division in the Labor Party, and confidence in the wisdom and power of the Conservative Party to see things through. There is a singular failure to see what it means that so large a section of the British public and the labor movement has accepted unilateral nuclear disarmament as a moral cause and is resolved for the sake of the very life of Britain to banish from the islands any bases, British or American, equipped with nuclear weapons. In crisis, just how much good would those bases do, given that feeling on the part of so large a section of the British public? Whatever else can be said about the action of the Labor Party it is a strong indication of the coming of the day when American bases on foreign soil will be a definite liability rather than an asset. What the BLP has said and done in orderly fashion was said with shocking emphasis by an important section of the Japanese population, especially of the younger people, who rioted against the treaty perpetuating American bases in Japan.

"It is a moral certainty that more and more people in more and more countries will object to American bases which our military hold are still necessary for retaliatory power against Russia. They will object because they will believe that the Russian dictator can and will destroy them by his missiles if he considers that from those bases in their territories are launched espionage flights or bombing raids against the USSR. We shall lose the friendship and moral support of those on whom we try to force our bases. A world war may well destroy neutrals as well as belligerents but neutrals, the people will think, will have a better chance of escaping direct missile attack.

"This growing conviction must be taken account of in our American foreign policy. Indeed the risk of world war may be less, the more nations renounce nuclear weapons and refuse to allow us bases in their territory. There will be fewer chances of war by accident or passion than if the nations follow France's example and develop their own nuclear weapons or like Adenauer, seek to persuade the United States to include them in full nuclear partnership. Certainly a nation like Franco's Spain which has accepted American bases for the sake

of the great monetary income which they have brought to it would not for a minute be trusted in a crisis to let the United States use those bases. If war seemed likely, Franco himself would draw away from the United States as he did from Hitler when the latter's defeat seemed sure. If not, the Spanish people in a mixture of fear and rage would sabotage the bases. In short, as more and more of the peoples of the world come to believe that the arms race is a race to annihilation it will become more impossible to base our foreign policy on trustworthy military alliances. The world's only hope lies in universal disarmament down to a police level for maintaining order under a strengthened UN.

"Yet the grim fact is that here in America among intellectuals, political and physical scientists, there is a growing tendency to regard disarmament as a bad word, or at least as expressing a utopian hope. The fashion is to spend hours at well-subsidized conferences discussing "arms control," but not disarmament. Our publicists and savants have somehow persuaded themselves that governments and peoples, incapable of disarmament, are yet capable of the sophisticated, relatively unimpassioned, controls necessary for wars limited in scope and in the weapons, which they will use. The inmates of an insane asylum who cannot be persuaded to rid themselves of weapons of annihilation will somehow be sane enough never to use them when they fight! It is a fantastic hope which must be challenged as we love life." (From "Post War World Council" by Norman Thomas in **Newsletter,** October, 1960).

## Large Methodist churches are Negro

The largest Methodist churches in New York City, Chicago, Philadelphia and some other big cities are Negro churches, according to an executive of the Methodist Board of Missions.

Dr. Allen B. Rice, Philadelphia, executive secretary of the board's section on Home Missions, made the statement at a meeting of the Methodist Interboard Committee on Missionary Education.

The migration of large numbers of Negroes to many cities was cited by Dr. Rice as one reason for the big Negro churches.

### Service opportunity

The Methodist Church ought to be more aware of this situation, he said, and it should recognize it as a challenge and opportunity to be of greater service to Negroes and other minority groups.

Dr. Rice said that the largest Negro Methodist church in New York City is St. Mark's, with about 4,700 members. Another one has well over 4,000. The largest white Methodist church there is only about half that large.

The largest Negro Methodist church in Chicago also is St. Mark's, with about 4,500 members, he said. There are no white Methodist churches in the city that even come close to that size.

Philadelphia's tremendous Tindley Temple, with about 5,600 members, is the largest Negro church of the denomination and by far the largest Methodist church in that city, he said. It is the sixth largest Methodist church, white or Negro, in the United States.

### Catholic stronghold

In discussing the influx of Negroes into many cities, Dr. Rice said it is likely that New York City, long a stronghold of Roman Catholics and Jews, will become predominantly Protestant in the years ahead.

"Most of the Negroes coming to live in New York are Protestant adherents," he said, "and so are many of the whites."

He added that even though most of the Puerto Ricans who have migrated to New York in recent years are nominally Roman Catholics some Catholic authorities have estimated that only about 10 to 20 per cent of them are active Roman Catholics.

# Greater Minneapolis Interfaith fair housing program

A project undertaken by religious groups of greater Minneapolis represents one of the most hopeful undertakings to encourage open occupancy housing in the nation.

In a recent report of the project, the executive director said:

The program continues to define its primary operational objective for the general community as that of creating a climate of opinion in which residential dispersion can become a reality.

The program continues to use three basic techniques to achieve this general community objective: (1) opening closed neighborhoods, (2) stabilizing changing neighborhoods and (3) educating the general community to the detriments (for both the majority community and the minority communities) of the segregated society.

The program has intensified its efforts to achieve its *primary objective* in the *religious community*. This objective, briefly and generally stated, is that of securing the active program participation of churches and synagogues at the local level. Our experiences during our first year of existence lead us to firmly believe that "active program participation" must be defined in terms of the extent to which churches and synagogues are participating through social action mechanisms in helping us achieve our primary community objective.

During the period covered by this report, the executive director, in furthering our objectives, engaged in the following activities:

1) Gave major guidance and assistance to the efforts of members of the First Universalist church to organize a Fair Housing committee.

2) Gave major guidance and assistance in the organization of a Fair Housing committee at Mayflower Congregational church.

3) Delivered a major address on "Race and Peace in the Modern World" to the Twin City Council of Congregational Christian Churches.

4) Participated in the initial conference of select Macalester faculty members in the organization af a human relations action-research team for the Twin Cities. This group will be composed of faculty members, students of the social science disciplines and human relations and other community officials of the Twin Cities.

5) Cooperated with a member of the Lake Harriet Methodist church Social Action committee in getting the program publication pledge circulated to teachers in the city public school system.

6) Organized and coordinated the activities of local human relations officials who are now consulting with University of Minnesota officials on the effective application and administration of the University's policy on non-discrimination as it relates to "approved" landlords and the housing of university students in the general community.

7) Cooperated with Samuel Scheiner in helping to stabilize a St. Louis park neighborhood situation.

8) Attended the 17th Annual Race Relations Institute at Fisk University and served as consultant on church and race. The institute was held from June 20 to July 2.

9) Discussed the problem of housing with members of Peace Presbyterian church's Social Action committee. This committee is devoting its time and energy to the buyer-seller function.

10) Led the Twin City Lutheran Human Relations council in a discussion of ways by which the Lutheran Community can become involved in our program and in the general fair housing effort.

11) Continued his efforts in behalf of the Taylor family in their plans to build in Morningside. At length, Taylor's builder was granted a routine building permit.

12) Discussed our program and the implications of housing segregation with the Twin City Council of Social Clubs.

13) Discussed the implications of fair housing at the

*(continued on page 10)*

*(continued from page 9)*

Regional Conference of the U. S. Civil Rights Commission's State Advisory committees.

14) Organized the public forum on "Property Values and Housing" which was held at the United Brethern church in South Minneapolis.

15) Delivered luncheon address to Twin City Association of Religious Editors.

16) Continued to maintain and circulate our Master Listing File of available homes in closed communities.

17) Made progress report to the Public Affairs Committee of the Greater Minneapolis Council of Churches.

18) Discussed our program with Social Action committee at: Grace Presbyterian church, Judson Memorial church and with a large number of informal groups throughout the city.

19) Continued to guide people, throughout the city, who seek to assist us in buyer-seller activities.

20) Organized a Church Visitation committee to make personal follow-up visits to a select number of ministers throughout the city.

21) Organized a speakers Tool Chest for the 25 community persons who are currently serving as active members of our Speakers Bureau. Also wrote "A Guide to Your Tools" to facilitate the effective use of the 16 pieces of materials contained in the Tool Chest.

22) Wrote a comprehensive case history of Morningside events in relation to the Taylors. This case history is conceptual, analystic and practical; it lends itself to use by other communities as a guide for isolating and galvanizing support in behalf of fair housing when a non-white family moves into a hitherto tightly-knit white village.

## Dateline

*(continued from page 1)*

and Foreign Commerce committee which handles all broadcasting legislation and polices the Federal Communications Commission.

**Thomas E. Murray, former** Atomic Energy Commissioner has called for an end to the United State's two-year-old moratorium on nuclear testing. In letters to both presidential candidates, just before the election, Murray warned that the Russians might already have developed a "fantastic" new nuclear bomb.

Murray's reference may be to a so-called "neutron" bomb, designs for which have existed in U. S. laboratories for some time. Such a weapon would not produce the blast and heat damage of the atomic and hydrogen bombs, but would instead release neutrons and act like a "death ray" to kill all life within its range.

**United Church Women have** sent messages to UN Secretary General Dag Hammarskjold and U. S. Secretary of State Christian Herter expressing confidence in the United Nations and the leadership of its Secretary General. The churchwomen declared: "We support the position of the Secretary General, as now constituted, as essential to the effective functioning of the United Nations."

In a statement approved by its executive committee, the women's organization said that the UN and its specialized agencies are effective instruments through which the people of the world can build peace with justice.

The executive committee also voiced its opposition to the Connally Amendment which gives self-appointed power to the United States to accept judgments by the International Court of Justice; urged "a vastly increased scale of international development and economic cooperation with maximum use of UN agencies," and called for a stepped-up program of work by the UN and its agencies.

**The AFL-CIO has prepared a** 118-page study of Federal tax laws, including 20 specific recommendations for revisions. According to AFL-CIO president George Meany, the reforms recommended by the union would increase the personal income tax yield by $12.4 billion and corporate tax revenues by $5.3 billion.

Among the revisions suggested were: repeal of the four per cent tax credit on income from stock dividends; repeal of tax exemption for state and local bonds; elimination of stock option privileges as a means of "tax avoidance"; tighter regulation of expense account allowances; repeal of depletion allowances for oil and other mineral producers; and repeal of "liberal" depreciation deductions.

**The Department of State has** announced the establishment of a new agency to handle disarmament planning as the United States enters a new round of negotiation with the Soviet Union.

The new agency, to be known as the U. S. Disarmament Administration, will develop and coordinate U. S. policies and activities in the field of arms limitation and control.

"Tricks Or Treaties"
NUCLEAR CLUB
NEW METHODS MAY MAKE POSSIBLE NUCLEAR BOMBS FOR ALL"
Distributed by HALL SYNDICATE, Inc., 342 Madison Ave., New York 17, N.Y.

# LETTERS

We solicit comments, criticisms and commendations for these columns. We will print, as space allows, portions of all those letters which are significant and signed. Address correspondence to Letters, **Concern**, The Methodist Building, 100 Maryland Avenue Northeast, Washington 2, D. C.

**Who speaks for whom?**

Dear Sirs:

Are the articles in the magazine, *Concern*, the official position of The Methodist Church, the opinion of The Methodist Church, or are they only the opinions of the editor?

How are we, as members of our local churches . . . to use the literature? Are we to use the ideas expressed in the magazine in our church?

I am a member of the Official Board and also a member of the Commission on Social Relations of the First Methodist Church.

Alden O. Bailey
Frontier Ranch Motel
Pasadena, Texas

*A good question deserves a careful answer. See the editorial on page 16 of this issue.*

**Church and war**

Dear Sirs:

The following are some of my comments on the new statements of church policy in The Methodist Church.

Undoubtedly, Christ would approve of your saying, "We stand upon the principle of testing proposals in the light of the teachings of Jesus." Certainly, He would agree with the mandate in your social creed —read, study, apply.

But, would He have your attitude toward the use of military weapons? When Peter would defend Him with such a weapon, He commanded, "Put up your sword; for all who take the sword will perish by the sword."

Can you imagine Jesus saying today, "Truly, I say to you my methods and the methods of war move in opposite directions; but, let your conscience be your guide. Stay out of war or go along with it—even though it means the killing of millions of fellow Christians and others who are innocent; even if it violates my commandment to love your enemies; yea — even if it means the annihilation of all mankind.

You have commitment days for emphasizing Christian attitudes toward various evils, but no such day dedicated to the Christian attitude toward war—even though you recognize it as THE EVIL which is threatening the destruction of the world! You have not taken as strong a stand against your ministers' engaging in war as you have against their drinking, gambling and smoking!

As Methodists you have an obligation to affirm Christ's (not your) position on social and economic questions.

P. C. Ewald
Bristol, Ind.

*World Order Sunday is observed annually by Methodists. It is a day set aside for the church-wide consideration of the great issues and great programs for peace.*

**Concerns about *Concern***

Dear Sirs:

I have yours explaining the expiration of my subscription.

I appreciate this notice, however, may I advise that I am not the least bit interested in your publication because I feel that the information on Social Relations is not in keeping with Christianity and God's teachings.

Please understand, however, that I do not think it is bad in its entirety. However, I am opposed to much of it. I honestly feel that some phases of our Methodist church is doing a great deal to turn our country over to the Communist and surely you must realize that when this happens so goes Christianity.

Harold Montgomery
Ranch Azalee
Doyline, La.

Dear Sirs:

We look with great anticipation to your periodical and find it one of the best in the field of social concerns in the church. The art work, the setting up of headings, etc., all make reading easy.

The material also is very relevant.

Leo Driedger
Associate Secretary
General Conference, Mennonite Church

Dear Sir:

I have never seen any publication of our church (or any other source) that gives "so much for so little." Important, current matters are well documented for reliability. It is invaluable as an aid to the work of the Commission on Christian Social Concerns.

Mrs. Georgia W. Dingus
First Methodist Church
Lubbock, Texas

Dear Sirs:

Please let me enter one great big protest against the type of art work in *Concern*. I almost never write letters of protest, but I react so violently to the type of art (if you could call it that) in your magazine that I feel that I should speak of it to you.

Rev. Virgil Conant
First Methodist Church
Mullens, W. Va.

Dear Sirs:

We feel that *Concern* is doing a very good job of bringing to the church the activities and concerns of the cooperating divisions. I see that copies of it get to the heads of our local church.

Rev. Frederic E. Ball
North Austin Methodist Church
Chicago, Ill.

# UN Day service

A prominent Methodist layman, Dr. Francis O. Wilcox, Assistant Secretary of State was the key-note speaker for recent UN Day ceremonies at Washington Cathedral. Among the 1,000 worshippers were ambassadors and diplomatic representatives from 43 nations.

"Religious groups should give the United Nations dedicated support," he stated, "because UN objectives are in harmony with the great Christian principles."

Dr. Wilcox noted that The Methodist Church as well as many other denominations had supported the UN throughout its 15 year history.

* * *

# . . . at your service

With the approaching annual meeting of the new General Board of Christian Social Concerns, (Dec. 13-15, in St. Louis, Mo.) plans are being made for a four year program of social concerns emphases.

Here are some ideas which the staffs of the former General Boards of Temperance, Social and Economic Relations, and World Peace have suggested.

### Organization January-March, 1961

The first goal for the quadrennium is to organize and activate a Commission on Christian Social Concerns in every local church.

The 1960 General Conference clearly established Christian Social Concerns as a regular and essential part of the program of Methodism. It stated that "A Commission on Christian Social Concerns *shall* be constituted by the Quarterly Conference" of each local church.

### Program—from 1960 to 1964

All of the following concerns will receive attention throughout the quadrennium, but each will be highlighted in a particular year.

### 1960-61 Temperance and General Welfare—Stumbling Block.

The churchwide mission study on alcohol and Christian responsibility. The objective will be to gain new perspectives on a persistent problem and to discover our Christian responsibility as churches and churchmen.

Resources: *Stumbling Block* by Douglas Jackson, the basic study book for the churchwide study. $.75 per copy.

*Leader's Guide for Stumbling Block* by J. Irvin McDonough, contains complete suggestions for leading the study. $.35 per copy.

*Youth Study Guide for Stumbling Block* by Emogene Dunlap, especially for use by the Methodist Youth Fellowship and as a continuing non credit course. $.25 per copy.

*What Shall We Say About Alcohol?* by Caradine R. Hooton, designed for both minister and layman, the book indicts the alcohol industry. $2 per copy, cloth bound.

*Basic Information About Alcohol,* a set of four 35 mm black and white filmstrips with two 33⅓ rpm recordings. Leaders' guide included. Purchase price: $6 each; $20 for set of four.

### 1961-62 Peace and World Order —The Key To Any Future.

The objective will be to study and act as Christian citizens on the issues involved in (1) strengthening the United Nations, (2) achieving universal disarmament, and (3) providing economic aid and technical assistance.

Resources: *The United Nations: What You Should Know About It,* a 52 page illustrated booklet presenting essential facts clearly and simply. $.35 per copy.

*If the Arms Race Ends,* by Albert Gray and Byron Johnson. A professor and a congressman discuss economic readjustments needed if disarmament comes. $.15 per copy.

*Peace and Power,* edited by Daniel E. Taylor with foreword by Bishop A. Raymond Grant. Nine chapters by nine authors bringing fresh viewpoints. $1 per copy.

### 1962-63 Human Relations and Economic Affairs — Helping All God's Children Travel the Freedom Road.

The objective will be to study the relation between the Christian community — the Church — and your community and to discover ways in which Christians can work for better human relations in the life of both the church and the community. Two major thrusts include work with the Inter Jurisdictional Commission created by the General Conference and cooperation with the Christian Social Relations department, Woman's Division of Christian Service on a program designed for the local church.

Resources: *The Bible Speaks on Race,* a leaflet which explains Biblical references bearing on racial tension. $2 per 100.

*The Road to Brotherhood,* a comprehensive discussion of race relations from differing viewpoints with guide to use in study. $.75 per copy.

*The New Girl,* a 16 mm black and white sound film dramatizing experiences of a Negro girl when a company adopts an equal job opportunity policy. Free loan from President's Committee on Government Contracts, Washington 25, D. C.

### 1963-64 Moral Man and the Moral Society.

The objective will be to study and discover the Christian's responsibility in relation to (1) economic life, the proving ground of our Christian ethics; (2) the general social welfare, such as problems of aging, birth control, population and housing; (3) the problem of agents of corrosion such as narcotics and pornography; and (4) the potentialities for healing the body, mind and spirit through the work of social action agencies, education and legislation.

Resources: *The Social Creed,* the statement of the official position of The Methodist Church on specific social issues. $2 per 100.

*Methodists Speak,* longer and more detailed statements of the General Conference of The Methodist Church on contemporary social questions. $.10 per copy; $7 per 100.

### National Convocation

The Christian Social Concerns emphasis will be highlighted by a National Convocation to be held in Washington, D. C. from April 24-28, 1961. Delegated leaders from Annual Conferences will gather to hear outstanding speakers, to visit embassies, government departments and congressmen and to consider ways of strengthening the Christian social witness of the church.

by *Caradine R. Hooton*

*One of the delights of Methodist* churchmanship is the spirit in which official agencies and commissions work together for the glory of God and the interests of His church.

*The fact that the Interboard Train*ing Schools now include representatives of Christian Social Concerns greatly strengthens our faith in the power of togetherness. After all, we are each concerned with the development of Christian character and a better social order.

*There remains a need for closer* cooperation between the policy-making and programming agencies of the church. Collaboration with the Board of Publications is a case in point.

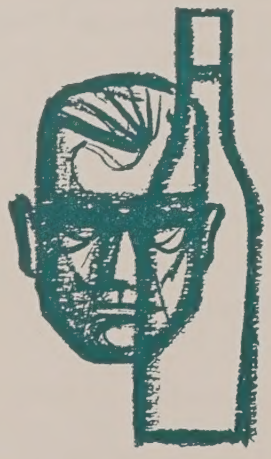
*When we have supplied the officers* of that great board with information about our program and the aims we seek to attain, there has always been a quick effort to supply and channel tools and materials for the need.

*At the moment there is imperative* need for closer collaboration between editors of official magazines and agencies charged with carrying out the mandates of the General Conference. It has long been our contention that unfortunate misunderstandings and representations can be avoided if responsible leaders could have an opportunity of checking with editors before materials in specialized areas are actually published.

*To illustrate, consider the recent* publication in *Together* magazine of an article by a prominent layman bearing on the principles and practices of social drinking. We were given no opportunity to preview the article or to suggest that in it were statements which directly contradict and impliedly assail the Methodist position.

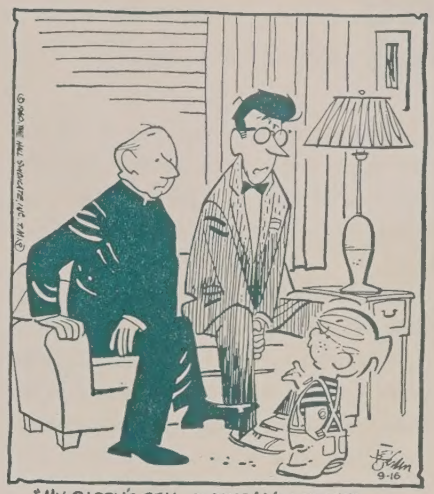
*Following the publication of this* well-written article, Licensed Beverage Industries' *Newsletter* (October 1960) headlined this reaction: "Editor deplores scare technique in alcohol teaching: backs freedom and responsibility." The editorial went on to say, "A sound and reasonable approach to the question of youth and alcohol—as opposed to scare propaganda so frequently used—is described in the current issue of *Together*, official publication of The Methodist Church."

*From our viewpoint the article was* harmful in two ways, i.e., (1) it implies that The Methodist Church is carrying out a "fire and brimstone" approach to alcohol education, when nothing could be more contrary to the truth, and (2) it suggests that



Methodist young people should be encouraged to try experimental drinking, and that this kind of drinking involves no danger.

*While many ideas in the BABEL* article were helpful, some of them were also very harmful to our work. Had we been given a chance to react to the article before it was printed,




we could probably have helped the editors see these points and correct them without harming the basic thrust of the article itself.

*We are proud of* Together *maga*zine. Our contention is that with its powerful editorial staff and tremendous circulation among Methodist families the effectiveness of Methodist agencies dealing with "controversial" issues can be either strengthened or stymied by the quality of articles purporting to represent Methodist thinking in these areas. We have no way of counteracting the damage except through unwanted letters of protest which always appear too late and accomplish too little.

*A carefully displayed article is al*ways more effective and far more widely read than a carking letter to the editor appearing several months later.

*While we have no desire for cen*sorship we certainly do not relish the censure that comes to our board and the tragic consequences that may inure to our people from following a false lead. The constructive work of many of our agencies could thus be canceled out by a failure to effect Christian agreements before the damage is done.

by *Herman Will, Jr.*

*The election is over. It is now time* for those elected to forget appeals for votes and to concentrate on weightier matters of peace and justice.

We need leaders who will seek every opportunity for negotiation and agreement so that international tensions may be eased and the arms race halted. Talking back to Khrushchev and adopting a tough attitude towards Russia do not constitute a foreign policy.

*Here are some suggestions which* reflect the thinking of many Protestant leaders:

The creation of a well-manned and well-financed agency to direct disarmament studies, formulate disarmament policy, and negotiate for a permanent, inspected nuclear test ban and disarmament agreement.

Support for a large scale program of economic and technical assistance

to underdeveloped African countries channeled through the UN.

Continuance and expansion of the new cooperative program of economic development of Latin America.

Strong financial support from the United States for UN operations in the Congo.

Increased United States backing for an early end to hostilities in Algeria with assurances of freedom for its people, respect for the rights of its minorities and economic aid for its development.

Study and action on revisions of the UN structure, such as the size and composition of the Security Council, Economic and Social Council, and Trusteeship Council; the definition of cases in which the veto may or may not be used, and the provision of staff ready to act in emergencies like the Suez crisis and the Congo.

A review and revision of U.S. policy toward China, with an effort to internationalize security guarantees for Formosa, to seek self-determination for the Formosan people, and to adjust U.S. positions to the probability that Communist China will be seated in the General Assembly in the near future.

The repeal of the Connally "self-judging" reservation to U.S. acceptance of the jurisdiction of the International Court of Justice.

A declaration by the President of the United States that he intends to press such a program would provide welcome reassurance to an anxious and waiting world.

## Lost . . . 14 cents

In the article "What the UN costs each American" (Oct. 15 *Concern,* page 13) we "lost" 14 cents. According to the total we listed 67 cents, but there was a slight discrepency of 14 cents. Please forgive us.

Here is the article as it should have read:

### What the UN costs each American

Ten hours of World War II cost this country as much as the UN costs us in one year. In terms of dollars and cents, the UN is costing each American $.67 this year. Here is how this "peace insurance" is spent.

Per capita cost of UN to United States in 1960

| | |
|---|---|
| **United Nations** | |
| Regular budget including UN emergency force | 16¢ |
| **Special voluntary programs** | |
| UN children's fund | 7¢ |
| Technical assistance and special fund | 17¢ |
| Refugees: Relief and Works Agency for Palestine | 14¢ |
| UN High Commissioner | ¾¢ |
| **Related agencies** | |
| Food and Agricultural organization (FAO) | 1½¢ |
| International Atomic Energy agency (IAEA) | 1½¢ |
| International Civil Aviation organization (ICAO) | 1¢ |
| International Labor organization (ILO) | 1¢ |
| Intergovernmental Maritime organization (IMO) | 3/100¢ |
| International Telecommunications union (ITU) | 1/10¢ |
| UN Educational, Scientific, and Cultural organization (UNESCO) | 2¢ |
| Universal Postal union (UPU) | 1/100¢ |
| World Health organization (WHO) | 5¢ |
| World Meteorological organization (WMO) | 7/100¢ |
| **Total** | 67¢ |

by *A. Dudley Ward*

*In the Oct. 15* Concern *it was announced that the* Woman's Division and the Division of Human Relations and Economic Affairs are undertaking a four year program in race relations designed principally for the local church.

The Orientation conference for 200 key persons from across the church will be held March 20-24, 1961 in Louisville, Ky. at the Sheraton hotel.

The chairman of the Committee of Human Relations and Economic Affairs of the Annual Conference board is the delegate from each Annual Conference to the Louisville meeting. Expenses will be paid by the Division of Human Relations and Economic Affairs of the general board. Details to be announced on this later.

*The conference will open on Monday afternoon with* a noted preacher giving the sermon. In the evening the Chairman of the new General Board of Christian Social Concerns, Bishop F. Gerald Ensley, will give a keynote address, and staff executives will present the orientation to the entire conference.

Bishop Raymond Grant, Chairman of the Division of Human Relations and Economic Affairs, will preside at several sessions and will give two of the worship addresses.

Bishop Lloyd Wicke, the Chairman of the Quadrennial Program of Christian Social Concerns will also give two worship addresses.

*The main thrust of the conference will be directed* toward answering the question "What must the Methodist churches do about race relations this quadrennium?"

The content of the program will consist of presentations and discussions by eminent people expert in race relations on such questions as: the specific issues confronting the Church in its own life; the relationship of social concerns to the work of the Interjurisdictional Commission on Race; the specific help available from community agencies; the problems of housing, employment, voting, and education; the techniques for working in this field.

In addition there will be major addresses by international figures including a major presentation on the African situation.

*The resource people for the conference will be all* highly placed and technically competent to deal with these issues.

Many hours of the conference will be devoted to group discussions to develop the content and techniques to be used during this quadrennium by these key leaders in their annual conference districts of the local churches. The entire quadrennial program will largely grow out of this Orientation conference.

It is hoped that the Annual Conference boards will begin now to plan for the attendance of their representatives. If the general chairman of an Annual Conference board wishes to attend at his or his board's expense, this could be arranged.

# Labor union funds

A very fascinating article appeared in *Business Week*, June 4, 1960 which gave information on the filing of the 1959-60 financial reports of some of the major unions in the United States. This filing is now required under the law.

It is obvious that many of the unions are wealthy, and others have reserves which are dwindling. It would be a good instructive undertaking to read this report and the article which accompanies it. The net assets, the cash reserve, the investment securities, income from dues and fees are all listed—the figures for strike aid, and others of the most significant exepnses.

The important point is that we are now getting the kind of information on the labor unions for public consumption which has long been known about corporations. It gives the unions an opportunity to present their situations to the public. The public can now evaluate the many reports which are received both pro and con on union financial power, and its influence on the entire economy. Such reports should also be studied along with the interpretations given by the unions themselves.

We are grateful to the unions for making such full information material available. Many of the great unions have been doing this for a long time—long before the law required it.

# Who speaks for Methodism

**an editorial**

The letter from Mr. Bailey (see page 11) raises pertinent and interesting questions. Can an individual, a board, a publication, or even a General Conference, speak for Methodism?

This is no new debate, and there are differences of opinion. But certain ground rules seem to have evolved.

First, an individual, even though employed by a national church agency, speaks only as an individual. He may report the actions of a board or the General Conference, but he cannot speak for Methodism.

Second, a general board does not make Methodist policy. It does interpret or implement policy. It may develop a program of action based on policy or it may do advance research necessary to establish a new policy. It may establish a policy as a board, but only as a board. It cannot speak for Methodism.

Third, the General Conference is the only body which can make policy statements for The Methodist Church. But, it too is restricted by the democratic system of representation.

Members of the General Conference are the elected representatives of the people called Methodists. It is one of the most democratic bodies in existence.

In an organizational sense, the General Conference does speak for Methodism. But it does not speak for each individual Methodist.

General Conference statements represent the majority opinion of those elected representatives of Methodism gathered together at a particular place at a particular time. And there are flaws in the representative system.

Can any statement on which there is a divided vote represent the thinking of *all* Methodists?

When he votes, does an elected representative speak for himself, for his constituents, or both?

Even unanimous decisions may not reflect the thinking of *all* Methodists, though they do establish a representative, organizational position.

With this as background, what about the two questions in Mr. Bailey's letter?

1) *Concern* may report Methodist policy, but it cannot make policy. Except when reporting General Conference action, *Concern* articles reflect the opinions of their writers. That is why articles reflecting opinion, rather than straight reporting of facts, are initialed or signed.

Produced in the nation's capital, on the shortest possible deadline (now two days), *Concern* attempts to analyze those current social and political issues of critical concern to Christians.

Our editorial policy is based on the *Social Creed* of The Methodist Church and pronouncements of the General Conference. At times, these statements may be lifted up for further scrutiny. *Concern's* concern is with the church's responsibility as witness to the social and political order — a witness which must find relevance through knowledge and understanding of the world and its problems.

It is our view that a Christian must be a responsible person, and to act responsibly a Christian must be informed.

At times varying points of view may be expressed regarding an issue or its solution. Alternative solutions may be analyzed.

Criticism, when it appears, attempts to reflect the spirit of Christian love, recognizing that no one point of view may be entirely Christian. Space is provided for an exchange of opinion through letters and correspondence.

2) *Concern* is designed for leaders in the field of Christian social concerns. Its primary function is to inform, to bring new ideas and facts to bear on the great social issues of our time.

In the local church *Concern* might prove valuable as it brings issues up-to-date, to make program suggestions found in *The Methodist Story*, *The Methodist Woman*, and *The Methodist Layman* more meaningful and relevant.

Its articles might be used as background for reports and discussion on issues in meetings of the Commission on Christian Social Concerns and other groups.

Methodism has a proud heritage as a democratic church. Its positions on social issues are dynamic and moving. The right of an individual Methodist to differ with the majority opinion on issues of social concern is considered fundamental.

Equally important is the responsibility of each Methodist to contribute his best thinking to the development of his church's policies on issues, and his best effort to translating those policies into effective Christian action.—R.B.